

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VIII.

SEPTEMBER, 1843.

No. 9.

Address.

THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS,
TO THE BISHOPS, CLERGY, AND LAITY OF THE CHURCH.

Rt. Rev., Rev. and dear Brethren :

The Board of Missions has again met and adjourned, devolving upon us, *ad interim*, the whole administration of the missionary work of the Church in the Domestic Department.

Its proceedings are before you in the July and August numbers of the Spirit of Missions.

Having passed sundry resolutions expressive of its sense generally, of the mode in which these missions should be conducted, it assigned to the Bishops, (*ex officio* members of the Committee,) within their respective jurisdictions, the appointment of stations and of missionaries, and the ordering of missions; in short, the whole spiritual function, the entire responsibility of the selection, assignment to station, and control of the missionaries.

Henceforth there can be no confusion, no misunderstanding; no shifting of responsibility from one functionary of the Church to another. Where God and His Church have placed it, there look we now, "that hands be laid suddenly on no man," for these the Church's posts of honour—there look we, that with all the judgment derived from a minute acquaintance with

localities, the onset shall be made—there the trumpet, giving no uncertain sound, our missionaries shall prepare themselves for the battle. We fear not the result. Accountability, promptness, energy, simplicity and harmony, are secured; and whether our Bishops send forth their appeals for men, or with a glance taking in all the capabilities of the theatre of operations, unfurl the banner of the Church, or jealous for the honour of the LORD of hosts, exercise godly discipline over those whose overseers they are in the house of God, all will be satisfied.

To the Committee duly convened and acting, an entirely distinct function has been committed,—"*the collection and appropriation of funds, and the prescription of additional conditions on which they may be enjoyed*,"—enough, surely, to call forth the deepest solicitude, and employ the highest energies. It is to this their function your attention is asked.

We look naturally to the Board whose agents we are, to gather, if possible, its views in regard to the work assigned to us, and read in the record of its proceedings, that "it rests on the Bishops especially, and through them on the clergy of

the respective dioceses, to call forth regularly and systematically the resources of the Church, so as to render unnecessary all extraordinary efforts, to relieve the minds of the Committees respectively from all due anxiety on the subject of funds, and thereby enable them to do that effectually which was the design of the Church in their appointment, to wit, the managing with prudence and ability the resources confided to them. Until the respective dioceses shall rightly understand and truly discharge their duty in this respect, without expecting or desiring promptings from abroad, the work of the Church will not be perfectly accomplished."

Such language is not easily misunderstood. This Committee, in the collection of funds, is to rely mainly and primarily upon the Rt. Rev. and Rev. the clergy, to call forth the resources of the people regularly and systematically: to avoid as long as possible all extraordinary efforts: to abstain till silence would be treason, from all promptings on this subject, and from sending forth their Secretary or other agents to seek funds, and the rather confine themselves to managing with prudence and ability the resources confided to them.

On this occasion, then, we confine ourselves to an exposition of what we need, and how much we need it. The estimates for the year commencing 1st of April, call for nearly \$40,000, or \$10,000 quarterly, or \$3,333 33 monthly. The first quarter of the year expired on the 1st of July. The amount in the treasury on that day, was about \$5,800, leaving a debt upon that quarter of about \$4,200. With this deficit we commence the second quarter, (July to October.) Let it be remembered, that this is for the salaries of the missionaries—their daily bread; which withheld, suffering to them, and to the cause ruin, must ensue. We speak not now of *increased* salaries, which, if the resolutions

of the Board are carried out, will express more justly the sense of the Church, at least as to the minimum the missionaries should receive, but of the present small stipends; and of these we say, that such demands upon missionary funds ought always to be met, *first*, met *cheerfully*, met *promptly*. That whoever has any thing to give, should give something *first* to the salary of the preacher, and then to other objects in the order of their importance and necessity. If the SALARIES OF MISSIONARIES remain unpaid, the whole machinery of missions becomes deranged—the very sinews of the conflict are wanting. Disaster, rout, defeat, disgrace, ruin, are the sure results.

In "*the collection*" of these vitally important funds; they look to the spiritual advisers and rulers of the Church, to see that they are provided regularly, and at short intervals, with such portions of the indicated sum as they may find it in their hearts to give for the extension of CHRIST'S Church in our own country.

In "*the appropriation*" of funds, they propose to have before them annual estimates of the several Bishops in the missionary field of what will be necessary for the salaries and outfit of the missionaries within their jurisdiction; and also estimates, as carefully prepared as the nature of the case will admit, of what the Church will place at their disposal; and then proceed to appropriate to each diocese or district which they aid in support of missionaries, such sums as to them may seem consistent with the estimated means at their disposal, and most expedient for carrying on the missionary trust committed to them, leaving generally the minute subdivision of it (according to the estimates) to the dioceses respectively.

The last named estimates will be made with the understanding that all the funds of the Church for her Domestic Missions,

i. e., the salaries of the missionaries, will be dispensed through them, the Church's organ for this purpose. If, therefore, appeals should be made from any quarter of the missionary field, the tendency of which shall be to divert the funds on which they have in their estimate relied, from their treasury, how evident that confusion must prevail in the missionary work! How plain that the Committee's legitimate function, "the collection and appropriation of funds," will be interfered with!

As to "*the prescription of additional conditions*" on which their funds shall be enjoyed, the Committee remark, that beyond those enjoined by the Board, theirs will aim chiefly to secure for the Church full and satisfactory information, at least semi-annually, as to whom, in what place, in what proportion, and with what effect, the Church's missionary funds are dispensed; and also to convey some idea of the labours and services of the missionaries—"their work speaking for them."

The Committee beg leave to state as a reason why *more funds should be entrusted to them than heretofore*, that now the Board has determined, for the more effectual nurture and advancement of its missions, to make such provision for the Episcopate in the feeble dioceses as will enable it to exercise more effectual supervision of missionary operations; at the same time, it calls upon the energies of the parishes to do what they can for the full organization of the Church.

In any diocese now having a Bishop, or now recognized as a portion of the Domestic Missionary field, and to which the Board shall have appropriated \$1000 per annum, if the income of the Bishop thereof do not exceed \$500 raised for him by the diocese, the Committee have power to appropriate for his support \$500 per an-

num, or any less sum equal to that raised by the diocese, in consideration of said Bishop supervising the missionary operations within his diocese.

This will require of course increased contributions, but the feeling of the Church being even in advance of this determination, on the part of the Board, there can be no question that the requisite funds will be provided.

The same remark will apply to the increase of the missionaries' salaries. For the married missionary, the minimum, the Board declares, ought to be \$500; for the unmarried, \$250 from all sources. This will generally be in advance of their present incomes, and will require increased contributions from the churches and the stations themselves. But what more just—what more necessary to the *success of our missions*—than a more adequate remuneration than heretofore, of those who, deny themselves as they may, still have wants like other men, and ought not to be driven for their supply to secular and uncongenial employments.

The Committee, recurring to what is stated above, and remembering that but 526 of our 1198 churches participated last year in this glorious privilege of making "*the wilderness and the solitary places glad*," earnestly call upon all concerned to give something quickly, something regularly, something often, something liberally, with faith and prayer, to DOMESTIC MISSIONS.

The West.

THE recent meeting of the BOARD OF MISSIONS at Boston, was well attended, and much interest evinced in the various questions presented for its consideration.

It was matter of regret that so few of the Bishops and other members from Mis-

sionary ground were there. The remoteness of the place of meeting and other causes, will always operate (except at the Triennial Meeting in connection with the General Convention) to make the representation from the West a small one.

However readily accounted for it is not the less to be deplored, for to them we look to know how present plans succeed and what improvements can be made—to bring before the East and South the fields of the West, *white unto the harvest*—to stir up in all who can give, and labour, and pray, the kind Spirit of the Master, who when He saw *the multitude was moved with compassion on them, because they fainted and were scattered abroad as sheep having no Shepherd*.

These are delightful occasions, too, of witnessing how truly Catholic is the missionary spirit—how lovingly and closely it brings those together, who, standing upon the broad platform of our Church show at one and the same time, the *diversities* of independent minds subjected to various influences, and the *substantial* agreement of those who bow in glad submission to the all-controlling influence of the HOLY GHOST. Relying confidently upon His baptism of the Church, we cling to our Missionary institution as the instrument of keeping it—the realization of the Saviour's prayer—ONE.

The bare record of the proceedings of the Board will not give, to those who were absent, the grounds and reasons of what was done or left undone.

We purpose to give our readers a brief commentary of what specially interests our Department of Labour.

MISSIONS (GENERALLY) IN THE WEST.

In regard to these the Committee found itself in the following situation: an estimated income of but \$32,250 exclusive of

central expenses and salaries of Missionary Bishops—average of 94 Missionaries and 180 Stations to sustain, in whole or in part, *with the most urgent appeals from various parts of the missionary field for more money and more men*—add to this the evident and oft-urged want of the episcopate in the remote portions of the field to cherish the missions already there and pave the way for others.

If the Committee had ample means, its course would be a plain one. To procure if possible a Bishop as the first missionary wherever it unfurled the standard of the Church—to enable all Bishops having missionaries under their jurisdiction to devote their whole time and energies to their supervision—to respond liberally to the calls made from every quarter, and appropriate for every station at which the remotest prospect existed of establishing the Church—and to give to the Missionaries of the Board an adequate and liberal support, without reference to what their infant stations might do.

But the problem was, how, under such circumstances, to make a small sum produce (humanly speaking) the greatest results for the Church—how with certain small means to treat with even a show of justice the many claims upon them—this too, not for this year or next, but in view of the great disproportion for years to come between the demands of the enlarging field and the means to satisfy them, a standing problem in Domestic Missions.

The Committee was compelled to attempt its solution—they were shut up to it—and accordingly submitted to the consideration of the Board some leading principles and rules, which might at the same time serve as hints towards the formation of a fixed policy in the Department of Domestic Missions—a sliding scale for the missionary stations—an indication of the line

of operations—a *joint* effort with the stations to sustain Missionaries, and with the dioceses benefitted to sustain the Episcopate—to indicate a standard below which we ought not to fall, that the services of the experienced labourer might be retained or secured, more definite regulations for the administration of the work assigned to the Committee during the recess of the Board—and for the prevention of the evils connected with the absence of missionaries from their stations, for aid in building churches, were among the points to which the attention of the Board was asked.

1. That no Missionary of this Board employ himself as a schoolmaster. It is not for a moment to be supposed that any minister would of choice hamper himself with the onerous duties of a school, in addition to the great responsibilities of his commission. As a general thing, it is resorted to as refuge against inadequate support. Men are found to be more willing to part with their money for the education of their children than for the saving of their own and their children's souls; and though it is sometimes urged as a salve to the conscience for exacting such duties from the ministry that thereby it gains the opportunity to train youth religiously, no one will contend that the drudgery of a school is necessary to this end, though the general supervision of education may be. The question is not whether, a clergyman may not and ought not cheerfully to teach school, or with an apostle make tents or any thing else, rather than not preach the Gospel; whether it is respectable or useful, no one doubts that; but whether it is either wise or right for the Church to exact it, or in any way sanction it, where with a proper sense of the aims and onerous duties of the ministry, and particularly where the Church is to be established, there would be no diffi-

culty in sustaining it, without such resort. The reply in the Board, and elsewhere, is—See what influence is wielded in other communions, by instructing the young! The rejoinder is obvious:—where the design is to proselyte to a church rather than convert the soul to God, and where as an instrumentality the administration of the sacraments is *more* relied on than the preaching of the word, the course recommended is an easy and wise one. No matter what the toil in the school or the time devoted to teaching from house to house, no preparation is needed for Sunday. But are ungodly men made new creatures—is the invisible Church enlarged, where the foolishness of preaching has been dispensed with? Is the tide of worldliness stemmed where the ministry cannot be among their flocks, and in the wilderness searching for the erring, and in their pulpits with things *new* as well as *old*, enabled to offer that which costs them something more than the dregs of their time and strength in that most difficult of all works? No doubt schools are wanted—no doubt schools should be under the wing of the Church—no doubt catechists and schoolmasters ought to be sent by the Church; they *were* sent by the Propagation Society in the early missionary operations in this country in conjunction with the ministers of the word. But what does the Board want so much for its work in the West as a ministry which is not compelled to *leave the word of God and serve tables*, and is so sustained that it can *give itself continually to prayer and the ministry of the word*?

The Board could do much to bring about a better state of things by declaring that its missionaries should not engage in these extra-official labours; taking care where it aided in sustaining the ministry that the station should contribute directly, and not through the education of

its children; but in some cases it might be necessary, and in some it might do good, and it doubtless already has, and the Committee of the Board declined any general rule on the subject.

2. The Committee proposed to make it imperative that the minimum income of the married missionaries be \$500, of the unmarried \$250.

One thing is very clear, that the Church, to make any impression upon the West, must send experienced, able men, and retain such already there. Where she is known and established, the mistakes of her ministers are not so fatal—there they are long remembered, to her disadvantage. But can they be asked to go, or expected to remain, until they can see something like a settled determination, on the part of the Church, to preserve them and their families from actual want—to propose some standard, below which it should be considered wrong to fall, in their compensation. It is difficult to say what is adequate in every case: it will vary according to circumstances; not so difficult to name a minimum, with the understanding that to attempt the employment of a clergyman below this, would be to outrage the sense of the Church. The clergy ought to have some protection in this matter. They ought not to be subjected to the pain and mortification of chaffering with the mammon which obtrudes itself into the house of God, and doles out, in stinted and reluctant measures, its “carnal things,” for the spiritual things it would literally have “without money and without price.” The Church which recognizes the duty to send out labourers, should insist that they have at least their penny a day, and not leave them in the predicament of suffering either from inadequate support or the imputation of seeking more than is seemly the meat that perisheth.

It is not going too far to say, that our clergy are universally suffering more from this cause than the exigencies of the country render necessary; and it is certainly time for the Church to speak a word for those in her employ, and say plainly and frankly to the stations which enjoy their ministrations, We insist upon it, that those we send shall have—and it is all they ask—A SUPPORT.

When it becomes well understood among us, that the clergy may take their families to the West, with the certainty that their moderate wants will be supplied without any chaffering on their part, there is no doubt that such as we want will go, or, being there, will stay. There is no repugnance to the West—’tis a lovely country—but who not “*worse than an infidel*,” will go where he sees no reasonable prospect of being able to *provide for those of his own household*?

It seemed good to the Board to *recommend* this minimum, leaving it for the Bishops to indicate the respective proportion to be paid by the Board and the Station.

3. The Committee recommended “that on the failure of the station for twelve months to pay its proportion, the station be recommended for discontinuance.” The Bishop, on the spot, and in view of all the circumstances of the case, having determined what the station ought to pay, if it failed to do it, then he should at once recommend its discontinuance.

It was urged, that circumstances beyond the control of a station might incapacitate it from meeting its engagements, and that the discretion to recommend or not should be left to the Bishop. As passed by the Board, the station failing is now *ipso facto* discontinued, “unless the Bishop of the Diocese declare that, in his judgment, it has done all it could.”

4. The Committee proposed to limit its aid in the establishment of its stations to five years, and for the first two years to bear the whole burden, diminishing the same for the following years according to a sliding scale. It was proposed that for the first two years the energies and means of the station should be directed exclusively to the erection of a place of worship, the support of the missionary resting meanwhile exclusively upon the Committee; after this, these means could be applied, in an increasing degree, to the support of the missionary, until, at the expiration of five years, the station would assume it entirely, and the funds of the Board thus disengaged could be applied to the numerous other openings for the Church, waiting anxiously and as patiently as might be, their season of nurture by it.

The Committee of the Board recommend the adoption of these measures, with a slight modification: full pay to missionaries by the Board only for one year, and, *if need be*, for a second, diminishing it thereafter *one-fifth* annually, until, at the expiration of the fifth year, at farthest, it shall totally cease.

The principle of this was first objected to, viz., the *limitation* of aid. A class of stations, it was said, (and instances were cited) would *always* require aid; and, furthermore, our aid should be *unconditional*, without reference to what the stations did for themselves—the less they did, the louder call for us to do.

To this it was replied, that the cases cited were exceptions to the general rule, and that the stations which *always* required aid were not within the field of the Board's operations. Of the poor, who could not aid themselves in any degree, enough might be found in every diocese to absorb all the funds, and thus defeat

what was conceived to be the true policy, of seizing upon the leading and strong positions where the soil was in a measure prepared for the Church, and by aid for a time, enable them to stand, and become centres for the supply of surrounding wants, while the funds of the Board thus detached would serve for other positions, until the Church should be planted in all the prominent points first, and from them extend to the less prominent—that five years was sufficiently long to try the experiment of establishing the Church any where.

It was replied, further, that in extending aid *at first* without condition, and *then conditionally*, upon the station doing *its* part, which was alleged to be contrary to the precept, "*freely ye have received, freely give*," was but acting in conformity to the Divine procedure with men; sanctifying their powers first, and then requiring them to *put forth those sanctified powers*, at the peril of having grace withdrawn—the unimproved talent taken from its possessor and given to another; that it was injurious to the growth of any body *not* to require it to bear less upon others and more upon itself every year; and, further, without a *sliding* scale, by which existing stations should annually decrease in their amounts required from the Board, it would be impossible to hold out the hand of encouragement to others in their turn. The advantage of a scale, sometimes *dis*-advantageous, being this, that at a glance you could tell what amount of funds would be available for these new stations in any one year, and a uniform system of operation would prevail through the Dioceses.

The Board, after discussion, adopted, as a substitute, "that it be recommended to the Domestic Committee not henceforward to aid a station for longer than five years,

unless that station makes some effort to sustain itself, satisfactory to the Bishop within whose Diocese it shall be."

5. The Committee, believing the Episcopate to be in a false position in regard to the Missionary work,—expected to lay foundations, supervise and direct operations,—and yet not sustained, in whole or in part, the Missionary Bishops excepted; and believing it for the interest of the Missions that the Dioceses should be encouraged to have their own chief ministers, proposed to make a *joint* effort with those Dioceses to attain the object.

Constitutional scruples were entertained on this subject, which the Committee thought would have been obviated by the Bishop's "taking charge of a missionary station of his selection within the Diocese," but this was deemed objectionable, as it seemed to subject him to the necessity of reporting to the Committee,* though, in fact, as the missionary of a station, he would have reported to *himself*, as Bishop of the Diocese.

* The Editor would hazard the remark, that there has been, and is, undue sensitiveness on this subject, growing out of misconception. Let us take, for our illustration, organizations in which there is the greatest tenacity as to rank—the Army. The captain of a company sends his report to the adjutant, perhaps his own subaltern; the colonel of a regiment reports to the staff of a brigadier, or major-general, holding the rank of captain or major; the colonel transmits the muster-rolls of his regiment to the pay-master, holding the rank of major; receives, through these, orders, instructions, blank forms, &c.—all this, without waiving his rank.

Now, the Committees, or their Secretaries, may, without very much imagination, be conceived to occupy the position, and discharge the duties of staff-officers between the Church at large, to which all bow, and the Bishops of their Dioceses. There are certain things which the Church at large wishes done, touching these, she makes certain regulations, points out certain ways in which they are to be done, and how she shall be certified that they have been done; but, having other matters of importance to attend to, has her staff to attend to all this for her, and be prepared to put her in possession of the whole state of the case when she requires it. The missionary reports to his immediate commander, the Bishop, through his staff, if he have

It was put finally on the "consideration of his supervising the missionary operations within the Diocese," which brings it within the 9th article of the Constitution, authorizing the employment of local agents.

6. When it is recollected with what difficulty the Committee has been enabled to collect sufficient for the salaries of the missionaries, without which every thing must be lost, no surprise will be felt that the claims of every thing in the missionary field, tending to absorb or divert these vital funds, should be narrowly scrutinized.

The credit side of the Treasurer's account for the year exhibits the amount of trust funds for other purposes than the salaries of missionaries, as \$4,307 11; how much more that did not pass through our Treasurer's hands, cannot be known. But there was nothing to prevent its being so great as seriously to threaten the Committee's ability to meet its engagements with the missionaries.

any, and so plenses; and he, through the Committee, every member of which *may* be inferior in rank to himself and all his missionaries, to the Church, which stately receives and acts upon these reports. While the Committee, therefore, act constitutionally, it is impossible they should trench upon the rank of any one. Etiquette, however, forbids, (and the Army might still furnish the illustration) both in the ascending and descending line of communication, that a commander should be passed by—*i. e.*, a Missionary should not pass by his Bishop to communicate (except for convenience in *DUPLICATE*) with the Committee, nor the Committee pass by the Bishop, to communicate directly with a missionary. An apology would be offered for obtruding such *belligerent* illustrations, were they not deemed *pacific* in their tendency, and calculated to remove misconceptions. Although the soul—the animus—be every thing in missionary matters, Spirituality itself will not rebuke the wish to have every thing done decently and in order. Our Bishops, following in the footsteps of Him who washed His Disciples' feet, and said, "Let him who would be chiefest among you be the servant of all," would never *exact* that sort of homage which prevails in other militant bodies; still, it is not the less our duty, seeing they are successors of the Apostles, to render (in them) "unto God the things that are God's."

It is very natural that missionaries should desire as speedily as possible to erect places of worship, and therefore, that taste and liberality should contrive and execute—to feel each one the peculiar claims of his station to aid from abroad, and not finding laymen willing or able to make the sacrifices attendant upon leaving home to procure it, be even willing to suspend their more direct labors to enter upon these. But the Committee, nevertheless, have paramount duties to *the whole*, which ought not to be set aside for the benefit of one or more parts, and therefore, feeling the evil to be a growing one, asked the Board to provide a remedy. There seemed to be but one opinion on the subject, and a resolution was adopted to go as far as the Board could go,—withholding the salary of the missionary who should leave his station for this purpose, and making it again continuable on his return only by a vote of the Committee, at the recommendation of his Bishop.

7. Let any one read over carefully the record of missionary operations among Christians who dispense with the Episcopate, and they will discover that this great defect is their great misfortune, and the greater, in proportion to the distance between the centre and the field of operations.

We have never been so impressed with the fitness of ours to be a Missionary Church, as in reading of the noble efforts of our non-Episcopal brethren, (may we catch the fire of their devotion,) to preach the Gospel to every creature. With the Episcopate and the Liturgy, evils over which we could weep with them, might have been avoided, and greater good accomplished, over which we should have deemed it no treason to our vows to rejoice.

In distant operations, especially, it is of great importance to have some *one on the*

spot to act according to the emergency—one whose authority is unquestioned and unquestionable. In the widely-extended field of our Domestic Missions, soon reaching, we trust, from the Atlantic to the Pacific, see with what efficiency and energy we can act, even at the most remote point, by sending there a chief minister of the Church. While he, and those under him, are labouring in the vineyard, it is important too that the body (the Church) by whom and from whom they are sent out, and which sustains them, should have its sympathies kept constantly alive by very frequent communications. For this the Committee is the organ needed to convey to the Church intelligence that shall keep the fountain of its sympathies open, and then, as the streams of its beneficence flow, collect, and subsequently pour them out wherever needed; but the moment it goes beyond this, it offends the rule *pas trop gouverner*, and places itself in a false position. Inconvenience has been felt, and must ever be felt, in a concurrent action with those who are so widely separated by distance. It precludes prompt and energetic action; it divides responsibility, till it is practically lost—is cumbrous and unwieldy—not economical—unsatisfactory to all concerned, many of whom never know where to look, on what to depend.

The Committee induced the Board to make and define clear distinctions in the administration of the work entrusted to it in the recess of the Board, viz., to assign to the Bishops (*ex officio* members of the Committee,) the appointment of stations and of missionaries, and the ordering of missions within their respective limits, and to the Committee, duly convened and acting, the collection and appropriation of funds, and the prescription of such necessary conditions for their enjoyment as the Board did not see fit itself to make.

In regard to this there seemed but one opinion, and the resolution recommended was adopted.

8. The 8th recommendation of the Committee, while it expresses their judgment upon the best mode of operating in certain cases, asks the Board to lay down rules by which a uniformity of action may prevail. It is conceived to be quite as possible, and no less desirable, to have a fixed policy in missionary as in other matters—and the more distinctly and emphatically this is laid down by the Board, the less it leaves open to individual opinion, or whim, or caprice; and moreover our constantly increasing experience in this way becomes embodied, and enables those who from time to time have the execution of the missionary work, to advance with more boldness and confidence—profiting by the past.

What is the best soil in which to place our Church? Is it not where a certain degree of intelligence prevails—where, in the contact of many persons in towns, villages or, cities, prejudice is more easily worn off and narrow-mindedness corrected. Wherever in our country there is a population of 1000 souls, though isms innumerable may prevail, there we can plant the Church, and be sure it will soon stand of itself and grow. We can employ a local and isolated ministry to advantage; but what time and labour is often misspent in attempts to worry the Church into existence, in a sparse population, (where others have pre-occupied the ground,) by a single-handed ministry. It is no economy to sustain married men on such ground, till the Church has acquired stability sufficient to stand by itself; and young men feel keenly the want of companionship, become discouraged, and often retire. How much better, in such soil, to operate by an itinerant ministry, which,

going forth two and two, as in early days, may keep alive over a large extent of country an interest in the Church, till the time comes for planting it firmly, or, better still, by an associated ministry having a fixed centre, and operating upon a large circumference as is done at Nashotah. The expenses of such a mission considering the ground covered, are less—the alterations from study to action, and the reverse, more easy—companionship secured; and where the number associated is sufficient, the advantage of schools for youth may be gained without their disadvantages.

The Board, without laying down any express rule, referred it to the *joint* determination of the Bishop and Committee, duly convened, “where and under what *special regulations*, as to salary and station, or circuit, itinerant or associate, missions may be advisable.” Such *JOINT* action being in cases like this, not only on many accounts desirable, but free from the difficulties attending it as a general rule.

9. The 9th suggestion of the Committee, touching the formation of a catalogue of books for a missionary library, and the provision of such library for each of the Board's stations, was referred to a committee of three* to report at the next session. They will no doubt so lay open the whole matter as to render any remark here superfluous.

Further explanation of the proceedings of the Board is reserved for future numbers.

Negroes.

THE increasing interest of our communion, and, indeed, of all Christians in the land, in the spiritual interests of the people of colour, is one of the most encour-

* Bishops of North Carolina, New Jersey, and Maryland.

aging signs of the times. Our exchange papers, with scarce an exception, are mindful of their existence and claims. They are certainly not without the range of the question, What shall it profit a man to gain the whole world and lose his own soul? How they may be saved is to them far the most important of all questions, and not less so to us who have responsibilities in this matter, from which it were treason to suffer ourselves to be diverted by any secondary question, however grave.

The Board is of opinion that this field of ministerial labour greatly needs cultivation, but doubts whether it can properly be made the sphere of distinct missionary operations; yet while the care of them properly belongs to the Diocesan authorities, it will be ready, as in other Domestic Missions, in its discretion, to make appropriation for special efforts in behalf of the coloured part of the population of any Diocese, whenever the ecclesiastical authorities may deem that peculiar circumstances render them desirable.

The effect of this is to restrict the Committee's labours for this class to the Domestic Missionary field, distinctively so called, in which none of the northern and middle States, save Maine, New Hampshire, and Delaware, are included. Here, especially in New York and Philadelphia, are found congregated the most wretched and necessitous, for whom an appeal was made in a previous number.

We did a momentary injustice to our brethren, in supposing that the greatest difficulty in these two fields would be to find men self-sacrificing enough to labour in them. The following communication addressed to the Committee, before the meeting of the Board, by a prominent Presbyterian of Massachusetts, will serve to rescue our clergy, at least, from the charge of "passing by on the other side." We

trust that the churches in these and other northern cities, where experience indicates the expediency of houses of worship exclusively for the people of colour, will make some better provision than heretofore for them. A correspondent informs us "that they made an effort in Brooklyn, and succeeded so far as to organize a church and build a small chapel, consecrated by the name of St. Peters, with a congregation of 300, and with 30 communicants; but for the want of \$1000, St. Peter's was sold under the hammer!"

SOUTH BOSTON, 29th MAY, 1843.

To the Committee of Domestic Missions.

GENTLEMEN :

I perceive by your last No. of the Spirit of Missions, which I read but yesterday, that there were two situations unsupplied, which, for the credit of the Church and love to our Master, ought not to go a begging. The one the mission to China, though not under your particular supervision, I would willingly offer myself for, could no better one be found ready and willing, were it not that I very much doubt my peculiar fitness for the situation, especially where great facility for acquiring language is so desirable. The other situation is one, though undefined and undesignated in the article, is nevertheless implied in it. I mean in the article on Negroes, and their condition in New York. The place to which you allude to, is, I suppose, the Five Points,* and that a hall in a respectable neighbourhood could not be obtained for the reception of the dregs of this miserable sink. Now, gentlemen, if it is desirable to bring the Gospel to act upon these people, would it not be wise to follow the example of our Lord, and to go down

* The place to which we alluded was Moyamensing, Philadelphia, of which we knew more, and could therefore speak more advisedly than of the Five Points, N. Y.; but doubt not, unless common fame does it injustice, that here, in the erection of "a Hall," or place for worship, and Sunday Schools, and employment of such a missionary as the writer of the above letter, much real, effective Christian regard for this people can be manifested by those who have the means.

Our correspondent L——, of Brooklyn, whom we should be glad to see at the office, (281 Broadway,) has made a similar mistake in regard to the city alluded to.—[ED.]

to, and among them? If so, and a hall can be obtained, or built, as a place for Sunday School and Church services, and no other is willing to go, I will, if thought worthy, go and live and labour among them, night and day—to administer to their spiritual, social, and physical wants. I admit that the idea of this is to me disgusting, and even horrible, but I *can* do it, and am ready and willing to do it, if it be thought best; and I know that the degradation, privation, and disgust which I must experience, would be infinitely less than that which our Lord endured in coming down to this our miserable, sinful, and revolted world, though we fancy it so delightful. I am, Gentlemen,

Very Respectfully,

Your Obedient Servant,

It affords us great pleasure to assist in the circulation of the following appeal. The sons and daughters of the Church, as they have never been last in this good work of imparting their spiritual things, so now, in giving the fruits of their observation, reflection, and experience, in a form so adapted for extensive good as that of Tracts, will doubtless approve themselves faithful stewards of the manifold grace of God.

In the language of the appeal, "What a field for usefulness." Are there not many pens among us ready for consecration to this work?

TRACTS ON THE RELIGIOUS INSTRUCTION OF
THE NEGROES IN THE UNITED STATES.

To the Christian Public.—The increasing interest in the religious instruction of the Negroes, and the continued calls for information, have influenced "the Association for the Religious Instruction of the Negroes in Liberty County, Georgia," to undertake the publication of a series of Tracts on the subject for general circulation.

The Association proposes to print and to circulate the Tracts *gratuitously*, relying upon its own resources, as well as upon the co-operation of such persons as are friendly to the object, and feel disposed

to contribute towards it. The Depository will be in Savannah, and persons from a distance, wishing the Tracts, can order them from Mr. Thomas Purse, *at cost*.

The Tracts will be printed as fast as they are obtained, under the direction and control of the Association, in good style; and the object being to condense truth and information as much as possible, they will be from four to six, eight and twelve pages each. The Association is impressed with the belief that great good will result from this effort, if it can be judiciously conducted, and it has made every arrangement within its power to secure that end. At the present, more than at any time previous, something like a *head*, or *fountain of information*, seems to be required. The feeling awakened in the public mind needs to be properly cultivated and turned to good account. Many Ministers and private Christians in all our denominations throughout the Southern States, feel conscientiously bound to do more than they have done, and more than they see doing for the christianization of the Negroes. But they know not well *where* or *how* to begin. They inquire for the wisdom, the observation, and the experience of others, and with a little aid they may be encouraged to commence their labours, and accomplish much. While we have to contend with a great amount of apathy, and if possible stimulate it into action, we meet with *objections* also against the work, advanced by unenlightened or prejudiced minds, which must be candidly met and removed. One point of vital importance is the physical improvement of Plantations. Here, *at home*, so to speak, the work must receive substantial countenance and support; and it is here, *at home*, that we would look for reformation. It is desired, it is sought, by not a few. The influence of a single planter can be extended over wide districts of country. When he undertakes the work in good earnest, and by the blessing of God brings the moral and physical condition of his people into something like order and prosperity, his plantation becomes an example, and he rejoices in the improvements which he sees attempted around him. Few men can long resist the force of good example, and still fewer the current of public opinion and practice. There are districts of country in the South now in

the *transition state*, from the old habits and customs of government and treatment, to those suggested by more enlightened and Christian views, supported too by considerations both of expediency and interest.

An increasing regard for the religious instruction of the Negroes, in the *Ministers* of our country, upon whose agency and zeal the work depends more than upon all other classes of society put together, we hail with heartfelt joy. Their labours are annually and rapidly multiplying. It is not uncommon to meet with Ministers, especially those just entering upon the duties of their sacred office, desirous of being employed in this field. They would cheerfully entertain calls to do so, if assured of any thing like a support. It is not every Minister that, in the providence of God, can afford to preach *for nothing*. They that preach the Gospel to the *Negroes*, must *live of the Gospel*. If a plan could be devised for raising a fund, in the different denominations, by committees, societies, or otherwise, for the support of such ministers to the Negroes, and the fact be made known, and planters be given to understand that they could be supplied, these candidates for this Missionary field would be invited to different stations, and that speedily. The planters themselves would contribute to their support.

The christianization of the Negroes is the great duty of the Southern Churches, whether we consider the Negroes as mere creatures of time, or expectants of eternity. It is a duty we owe to God, to our country, to them, and to ourselves. *The work has to be done.*

The Tracts will be required on such subjects as the following:—1. The spiritual destitutions of the Negroes in the Southern States. 2. Their moral and religious condition. 3. The great duty of affording them the Gospel. 4. Do both classes, masters and servants, constitute a pastor's charge? Is he conscientiously bound to minister to both? 5. Are owners bound to provide religious instruction for their people? 6. Plan for the physical and moral improvement of Negroes on plantations. 7. Plan for conducting family and plantation *instruction* for the Negroes. 8. Necessity and utility of plantation meetings, and instruction by owners

and missionaries, or pastors. 9. Necessity and utility of Sabbath-schools for the Negroes. 10. Best plan of establishing and conducting them. 11. Oral instruction—Extent to which it has prevailed heretofore in the world. How far it may advance a people in religious knowledge. Success which attended it in past and present times. 12. Instances of success which has attended efforts for the religious instruction of the Negroes, *private* and *public*. 13. Religious instruction contributes to the peace, good order, morality, and prosperity of society. 14. Objections to it stated and answered. 15. Appeal to ministers. 16. Appeal to masters. 17. Appeal to Christian females. 18. Error and criminality of opposing this work.

An individual who will write a *good Tract* on either one of these subjects will have it placed before thousands of minds, and he may be the instrument in God's hands of conveying temporal and spiritual blessings to destitute multitudes. What a field for usefulness! Are there not many pious Christians, and Christian Ministers, who will use their talents in this way to God's glory? We invite them to do so, and that speedily. Money for printing the tracts is now lying in our hands idle.

A committee of revision and publication is appointed by the Association, and all Tracts prepared for the use of the Association must be written in a plain hand, (accompanied with the name of the author, which may or may not be used, as shall be considered best,) and forwarded, *post-paid*, to Dr. John M. B. Harden, Secretary of the Association, Riceboro', Liberty Co., Georgia, or at the same place, to

C. C. JONES.

Riceboro, Liberty County, Ga., May 25, 1843.

Indians.

It must be matter of devout thankfulness to Churchmen that the zeal and readiness of their clergy to enter upon labours of love, are even in advance of the proper moment for their employment. The subject matter of the following communication from a presbyter of Pennsylvania, having been referred by the Board of Missions to a Special Committee to report thereon at the next annual meeting, and in the mean-

while notify every diocesan Convention of what is in contemplation, the Domestic Committee will not forestal the action of this Committee by occupying in any way the Territory in question, and will confide whatever exploration of it they may decide to make "with a view to facilitate the Church's future action in the premises" to their Secretary and General Agent, in order that the information obtained may be more available to them for future operations.

The ready response from the Bishop of Georgia, to the Committee's scarce uttered desire to establish an Episcopate in the Indian Territory, of \$500 per annum, for five years, will prove a bright page in the Church's Missionary Annals, and but an earnest, we are confident, of the alacrity and promptness with which the endowment of that Episcopate will go on to its completion.

Happy day for our beloved Zion when the red and the black man shall forget all their wrongs in "the common salvation" she brings them!

THE IMPORTANCE OF THE MEASURES, IN RESPECT TO ITS SUBJECTS, AND THE OBLIGATION RESTING UPON THE AMERICAN BRANCH OF THE CHURCH.—THE PREVAILING AND EXTENSIVE SYMPATHY IN BEHALF OF THE INDIAN, NEXT TO THE DIVINE BLESSING, A SECURITY AND PLEDGE OF THE SUCCESS OF MISSIONARY EXERTIONS IN HIS BEHALF.

Apart from the general and standing obligation, resting upon the Church of the Redeemer to extend to all nations and people, the precious blessings of her doctrines and sacraments, a special and distinct duty is imposed upon her, in reference to the indigenous heathen of her borders, wholly sunk in ignorance, in all that relates to the immortal soul, and her destinies in eternity,—with not even a flitting glance into the revelations of heavenly wisdom,—yet possessing interests, for which the priceless blood of an atoning Saviour was shed in her redemption,—the claims of the North American Savages for Evangelical

labours, are not only equal to those of any, who know not CHRIST, nor his matchless mercy, but with us are paramount, when our peculiar relation to him is considered. Once the denizen of that vast empire, which is now in our occupancy,—of an origin that never yet has been satisfactorily traced, but the very mystery of which, yields an additional interest to his present condition,—the Indian residing within our borders, can never be overlooked in the benevolent doings of the Church, without the imputation of cruel neglect. Did not history remind us of relations and ties between them and ourselves, yet the mere naked circumstance that thousands of immortal beings are among us, without possessing the faintest knowledge of the God who formed them, nor of the Saviour who redeemed them, would be of sufficient consideration for action in their behalf. Yet immeasurably would its force be increased, when the reflection was awakened, that we possess the domain which was once theirs; and that the burial grounds of the poor exile, are now the homes of a Christian people. Other, and equally weighty truths would be presented to the mind, to excite to which may emphatically be styled a labour of Gospel love; and hasten the execution of a measure, too long deferred, through inexcusable neglect.

But the incipient movement of the Church, as lately exhibited, is an earnest that the roaming child of the forest will have the concern and prayers of her faithful people. They have at length been awakened to a sense of their duty in this respect; and both Religion and Humanity lift up their voice in commendation of their actions. The cause is one, which will have the loud and approving response of all; for it may be boldly asserted that no mission, originated and sustained in Christendom, will be more popular than that, which looks to the conversion and regeneration of the American Savages. The strong manifestations of approval already supplied, should be encouraging evidences that the mission will be amply sustained. Indeed, no gift of prophecy is needed to predict, that throughout the length and breadth of our beloved Zion, there will be found but one prevailing sentiment in regard to this purpose of the Church; and that sentiment will be, that the unevangelized and untutored Indian should have

directed towards him, more than the usual measure of a Gospel interest and a Gospel care! Thus thinking and feeling, our laity will co-operate most cheerfully in their aid to the work; and appeals for their assistance will never be unheeded, since the object is one, to which their united wishes and prayers will be cordially yielded. The opinion of the writer is confidently given, that the sum needed for the founding of an Indian Episcopal Fund can be raised in three months, with only common exertion; and that any pecuniary amount requisite for the support of missionary measures in the North and South-western Territories, can be anticipated with sure reliance. The hearts and hands of our people will be found actively engaged in the measure; and results extensively beneficial to the cause of human salvation, and glorious to the Church of our joy, will succeed the prosecution of the mission.

Suggestions as to the mode of proceeding, &c., on the part of the Church.

The opinion is given that a full and thorough explanation of the whole Indian country should be first made, previously to any definite action on the part of the Committee; and measures to this end should be adopted as early as practicable, since the present season is most favourable for the work. By commencing in the month of August, for instance, the Indian country might be entered from the North, and the various tribes be visited in a Southern progress by the month of November or December. Not only would the Southern Districts, where apprehensions of prevailing and incidental maladies might be entertained, be thus passed over with security, but no interruptions from bad roads be experienced. This latter is a serious consideration, especially in prairie, or savannah countries at certain seasons of the year,—particularly in the latter end of the winter, and opening of the spring,—rendering travelling almost impracticable. In addition to this fact, there would be ample opportunity for preparing a full report by your Committee, to be presented to the approaching General Convention of the Church; which could not be done, were the visit deferred to the spring of next year.

The object of this exploring visit would

be, to ascertain by actual observation the condition of the different tribes,—their moral state,—their advances towards civilization,—their numbers,—their application to husbandry their habits, &c. &c. From interviews with the Chiefs, their feelings, and those of their nation, could be gathered, as to the establishment of missionary stations, and schools among them, as well as the extent, to which their aid or influence would be given. The capacity of judging in respect to their present physical and moral character in comparison with what both were, when residing in the Atlantic region, would thus be afforded; and much valuable and essential information be gained, which would enable the Church to act with efficient advantage.

In this visit the valuable results of the labours of the several denominations of Christians, who have missionary posts among the Indians, would also be gathered. The Church would learn the difficulties, which are inseparable from the commencement of such enterprises,—how best to overcome them,—how to surmount prejudices, &c. The best methods to be pursued in founding Schools and Churches, and how most effectually to awaken and sustain an interest in sacred things among the Indians, would likewise be ascertained. A report would also be made of the number baptized,—of those generally attending the public services of religion,—of their moral and spiritual demeanour,—of the children attending the schools under the superintendence of the missionaries,—the expense of the several stations,—the cost of living, &c. It would also be one of the objects of this visit, to learn the most eligible stations for establishing missionary posts,—the number of clergymen, schoolmasters &c. needed,—the probable expense of each station, and what resources, if any, might be expected from the tribes,—military posts in the vicinity, &c. &c.

It will be seen, that by pursuing this course of exploring the contemplated missionary field, the Church will be enabled to act with all necessary judgment and efficiency. She will thus avoid much fatal error, and needless expenditure; causes which have often resulted in the defeat of the best measures which she has pursued for the benefit of the morally destitute and neglected. Besides, the valuable information thus procured, will in-

crease the interest already awakened, and beget additional friends to the cause of the Indian's conversion and spiritual improvement.

The Procuring of the Means for Supporting Indian Missions.

It is recommended that the Rev. Agent or Missionary, both on his outward and return trips, preach upon the subject of Indian Missions, and the establishment of an Indian Episcopate, in every church of the larger towns. Having thus attracted the attention of Churchmen to the subject, public collections might be made, or individual contributions be solicited from our members.

The opinion is repeated, that funds sufficient for the purpose will be procured in a short time, after application shall have been made to our people. The measure is with them a popular one, and will be cheerfully sustained. It is accompanied with an appeal that cannot be resisted, and which will ever awaken an abiding interest in behalf of the wretched exile of our forest. It is acknowledged that he has more than ordinary claims for our sympathy,—more than common demands for Christian benevolence and love. And such being the general prevailing sentiment among our friends, it cannot be supposed that their aid will be withheld,—aid always freely and largely yielded, even to objects less popular than the measure now contemplated.

In conclusion, it is respectfully suggested that a clergyman be appointed to visit the whole Indian country, as soon as practicable, and for the purposes set forth above. It will be requisite that he make full and ample notes of all matters and facts connected with the country and people,—their morals and habits—churches, schools, &c., &c., and that he prepare a full and minute report for the Domestic Committee, by the of next, so as to afford sufficient time for preparing the necessary statements, &c., for the General Convention of the Church in 1844.

The individual thus appointed, should, if practicable, secure the countenance and support of the General Government at Washington for the measure. He ought at least to bear with him strong recommendations from the President and Secretaries to officers in the Land-Bureaus and

army posts in the West, requiring their attention, &c. &c., to be extended to the agent. It might also be advisable to ascertain if any aid from Government would be given towards supporting schools, or whether any army chaplaincies would be ordered in the military posts or stations.

With these ideas, thus hastily thrown out, the undersigned, in conclusion, would again respectfully ask to be appointed a missionary to the Indians. He has for years entertained the wish to be thus honoured; and in a prayerful spirit, has examined the whole subject, in connexion with such a station. He now offers himself to your Committee for the work; bringing with him a resolution, formed as in the presence of our Common and Great Head, to devote all his energies, and the remainder of his days, to the cause of the poor savage. In the hope that his prayer may be heard, he will hold himself in readiness promptly to follow the directions of his beloved Church, and to further her interests, with Divine help, in the region of the far West, and the land of comparative ignorance.

Army and Navy.

THE Annual Convention of Officers and others interested in the Religious condition of the various arms of the public defence, was held in New-York City, June 28th, 1843.

The number of officers off duty, at any one period is never great, we must therefore look rather to the spirit and interest of those present than their numbers for an exponent of the favour with which the objects of the Convention are regarded—we do not mean to imply that the late Convention was not well attended; several officers of rank were in attendance, and letters were received expressive of regret for the unavoidable absence of others. But the most cheering evidence was afforded, that a very favourable impression of the objects of the Convention has been made upon the service, and its aims will not be suffered to fail; but now, being

advocated by those more deeply concerned, will be sustained until the good in view has been accomplished. The annual report detailed various measures, for the good of the service, either effected or in contemplation—a manual of private devotions, worthy of the best days of liturgical composition, prepared by a divine of New-York, all whose efforts in this way are very happy, was laid upon the table. So simple—so comprehensive—in fine, so imbued with the catholic spirit of our own liturgy, its publication, we are confident, will be hailed by all who can appreciate either the value or the difficulties of such efforts, as no less eventful in good to those concerned, than creditable to the head and heart of its reverend compiler.

An address, setting forth the past and future measures of the Convention, was ordered to be prepared, and the Convention adjourned to meet in New-York, on the second Wednesday of October, 1844.

The Executive Committee consists of Major Davies, Surgeon Mower, Rev. Mr. Parkes, and Rev. Mr. Carder, of the Army; Capt. Hudson, and Rev. Mr. Stewart, of the Navy; Capt. English, of Marines, Lieut. Ottinger, Revenue Service, and Rev. Mr. Gallagher, late U. S. Army.

REV. N. SAYRE HARRIS,

(281 Broadway,) *Permanent Sec'y.*

Marine.

IN urging upon his fellow Christians to come up to the measure of their duty and privileges, in imparting the blessings of the Gospel to the mariners frequenting the port of New York, it was doubtless far from our correspondent F's intention to pass by the efforts made by the Mission Society in that city in their behalf. So early as February, 1841, a resolution was

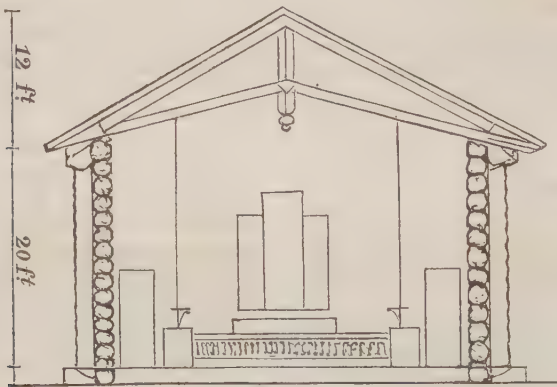
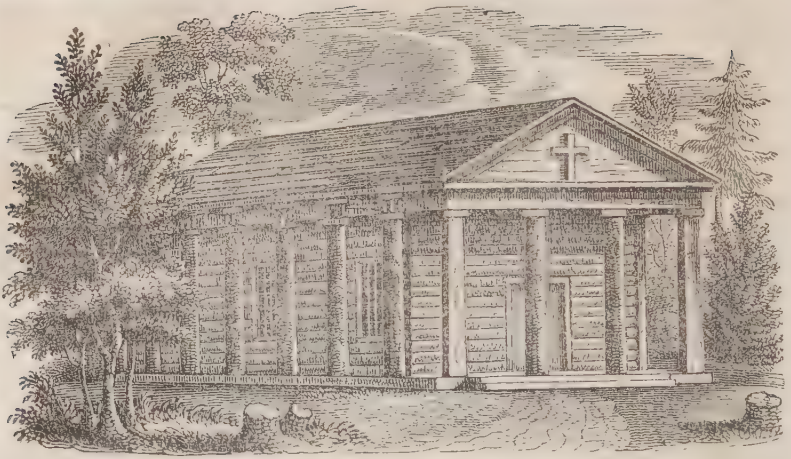
introduced in it by Rev. Dr. McVickar, declaring it expedient that a mariner's chapel should be added as soon as may be to the missionary labours of the Board, and that a committee be appointed, with power (the Bishop's sanction previously obtained) to take the necessary steps for the establishment of the same, by application to ship-owners, the Vestry of Trinity Church, and others. This committee reported, October 25th, 1841, that they had as yet been unable to procure a location for the commencement of missionary operations, when they were further authorized to confer with the authorities of the Navy Yard on behalf of the Board, as to the practicability of obtaining from them accommodations, having in view the establishment of a marine chapel. This was done; communication also was had with the Navy Department at Washington.

This committee have ever since continued to act, and the operations of the Young Men's Missionary Society are in conjunction with them.

We rejoice to learn that the services of a missionary are now being devoted to this still much neglected class of men, and with encouraging prospects. In Philadelphia, too, a room has been fitted up, and services for them commenced.

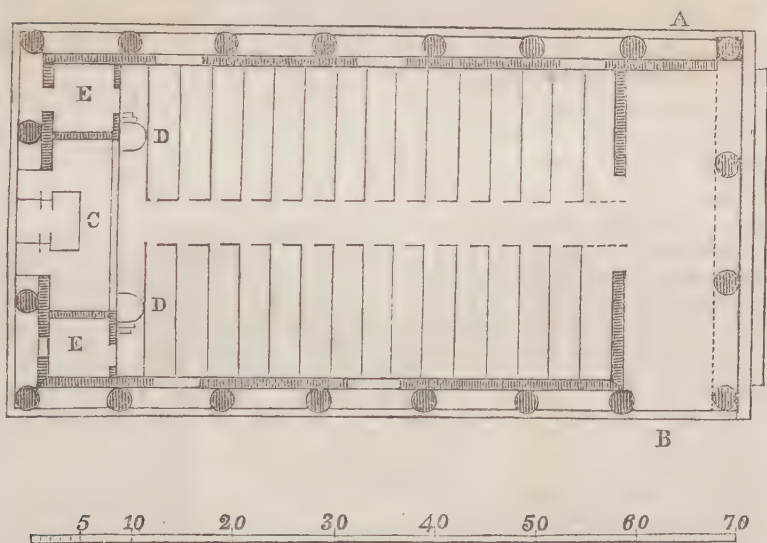
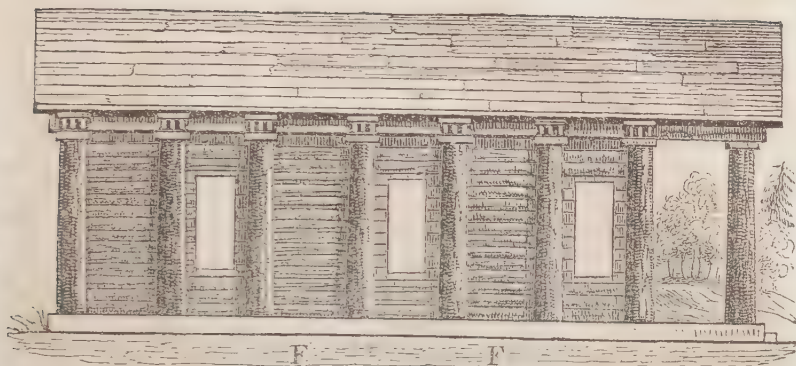
Upon so much of the Domestic Committee's report as related to seamen, boatmen, &c., the following resolution was submitted and adopted:—

“*Resolved*, That, while feeling a deep interest in this class of men, and a full appreciation of the importance of having more attention paid to their spiritual interests than they have received from the Church in times past, the Board thinks that in view of the existing state of their finances, and the many and urgent calls made upon them, this important field of labour must for the present be affectionately referred to the consideration of the missionary societies of the respective dioceses.”



In the above section of the LOG CABIN, the principles of its construction become apparent.—The following may be noted:—

1. That the real structure consists in the row of external posts or columns, (which may be increased or diminished at pleasure,) with their cill and plate, into which they are notched or morticed. The result is, that the walls or siding may consist, according to convenience, of light logs or straight plank.
2. That the construction of the roof is intended to supersede the necessity of ceiling, and to be in itself ornamental. The pattern in the plan is recommended as both light and graceful, as well as strong—having no lateral thrust—and admitting of easy decoration by simply dropping the king-post a foot or two below the intersection.
3. That all the early ornaments of Doric architecture are in truth but actual needful parts of the log structure, and evince its origin from the woods. The Doric circuit of columns are nothing but the cabin's upright frame-work of logs—the frieze, its necessary plate binding them together—the cornice, its projecting roof—cornering—the "tryglyphs" in the frieze, the ends of timbers morticed into the plate—and the "muctules" in the cornice, (as shown in the plan,) simply the ends of the projecting rafters that go to form the construction of the roof.
4. The form of the "oriel," or altar window in the above section, is recommended as one that involves no difficulty in construction in log walls, while it is also one both pleasing to the eye and appropriate to church architecture.



PLAN OF A LOG CHURCH—intended to illustrate the identity of a simple Log Structure with the perfect Doric Grecian Temple, and the cheapness with which it can be constructed. The present plan exhibits a CHURCH of this construction capable of accommodating—according as it is seated—from 350 to 450 persons.

In the ground plan, a small variation of construction is exhibited at A and B—showing the porch *closed* or *open*, terminating in a square “ante,” or in a round column. The elevation gives the open porch. In exposed situations the closed may be preferable.

C—The Chancel.

D D—Reading Desk, and Pulpit Stands.

E E—Vestry Rooms, if needed; or if not, open, for seats.

Of such structure simply executed, the expense would not exceed that of an ordinary log cabin of same size, built on the common plan—or rather fall short of it, from the lighter walls which this style admits, the weight of the roof resting mainly (or altogether, if desired) on the row of external columns. The number and size of windows is of course arbitrary: two of a side would be sufficient, and should then occupy intercolumniation marked F F.

The expense of such a Log Church would vary according to circumstances and finish, from five hundred to fifteen hundred dollars.

Miscellaneous.

LOG CHURCHES.

A good brother having informed us that our *coup d'essai* in this line (see March No.) was considered by some of his people "an indignity offered to their good sense, good taste, and good churchmanship," we have scarcely the heart to try again; but, as it is in the *ascending* line of a series of plans which we hope some one will fully carry out, the second now offered will evince at least a desire to approximate to his *beau idéal*. We are indebted for it to a member of the Domestic Committee.

The position we took was this: that the Church should correspond with the means of those who were to worship in it, not doubting that "good sense, good taste, and good churchmanship," could preside over the humblest structure. Our brother's flock were not quite prepared "to have their holy temple inferior in architectural beauty to their private dwellings," *therefore*, what? they erected a stone or brick Gothic edifice, to pay for which they must look with the most "painfully intense solicitude" to others. We trust our brother's prayers and efforts will be crowned with success—that his Gothic structure, offending in none of the above particulars, will be completed and paid for, relieving him from that, to a clergyman especially, most awful pressure of debt, next to sin, if not partaking of it. But we still crave indulgence for our log churches, where better cannot be erected without foreign aid. If men would build and pay for their churches first, and then gratify their taste for architectural beauty in their private dwellings, our correspondent's rule would be a good one. But the misfortune is, the architectural beauty of the private residence, either in itself, or from the

corresponding style of keeping it, runs away with all the available resources, and the Church must literally go a begging. * * * * How much better, with all deference to those of a contrary judgment, to throw even logs together with "good taste," have the "good sense" to avoid debt, and maintain "good churchmanship," to consist in being built upon the "foundation of apostles and prophets," rather than upon any particular configuration of stone or brick. Even in log churches, enjoying a ministry with the qualifications our excellent brother describes as essential to the West, and which we understand him so eminently to possess, we despair not of gathering the sheep and lambs to the fold:

"Surrounded by every error which has disgraced and afflicted the Christian Church, from the grossness of avowed infidelity, through the ascending grades, up to the refined and plausible yet unscriptural speculations of Romanism, a Western missionary, to combat them successfully to an accurate knowledge of the Holy Scriptures, and a familiar acquaintance with the primitive Church, must add a profound knowledge of all the meanderings of the human heart, and must wield the whole with untiring prudence; for sometimes he must thunder like Demosthenes; in some cases must seem to connive at error, after he has testified against it—like the whaler, suffering him to carry off the harpoon—sometimes employ the softness of persuasion; at another the force of authority. Against some errors, he must wield ridicule; against others, argument. But I must forbear. May the Lord make us wise master-builders, who shall have no occasion to be ashamed of our work. Inexperienced persons here have prejudiced the cause they aimed to advance. In their hands, even the weapons of truth are as likely to wound themselves as their antagonists, like the sword in the hand of an awkward gladiator."

MISSIONARY ADVENTURE.

ONE of our Western Missionaries thus narrates a late perilous adventure :

"During the protracted absence of the worthy pastor, the missionary at ———, I was requested to officiate on Trinity Sunday, and accordingly borrowed a horse of one of my parishioners, five miles distant through the woods, and started from my *log cabin* on Friday morning, to encounter a forty mile ride; the latter half of which was enlivened by incessant rain, which swelled the waters in the creeks and levels, so that I had to wade through several places, the stream filling my boots and almost swimming the horse. However, no particular inconvenience followed, with the exception that myself being somewhat portly, and the friend, at whose house I was made welcome, rather *vice versa*, the borrowed plumes on this occasion certainly added but little to my clerical dignity. All things passed off agreeably, and I began my homeward course on Monday morning, having made an appointment, at the earnest solicitation of a few individuals, to preach at night in a small town, about half way on my journey. I had proceeded about five miles, when I met a horseman, who advised me to take an upper road, which he attempted to explain in the usual way of "first turning to the left, then to the right, past a fence, over a cleared lot, and then down that lane, &c. &c.," as he said it would be impossible for me to cross the lower bayou; and comforting me by adding that he thought I should have to swim the horse through *any how!* I then made the best of my way, according to his directions, and after riding some miles *found* I had *lost* myself in the woods, where I wandered hopeless for about three hours; but, eventually, after much fatigue, and having no other guide than the sun, I came to an open place, upon which there were two cabins about a quarter of a mile apart. Upon inquiry I was told that I was now on the right road to the ferry, and that the bayou was half a mile further on, beyond the flat; here I waded through mud up to the horse's knees, and at last came to a very forbidding-looking body of water, the opposite shore of which I could not discover. There were the tracks of a sled running

on into the water, which led me to suppose this to be the fording place; and I could perceive some drift-wood and the tops of bushes about five hundred yards before me; but fearing to venture onward, I rode farther up the current to find some place, if possible, where I might at least see an opposite landing, yet to no purpose; and I resolved to try soundings, for the moschetoës which literally filled the air, were excessively annoying. With some difficulty I urged the beast into the water, which was so deep that he immediately swam, and I was happy to secure a hasty retreat, being fully persuaded that the road upon which I had seen the sled tracks must be the proper place for crossing. Here then I had determined to brave whatever danger lay before me, and again rode into the water. After taking a few steps the horse was obliged once more to swim, and commending myself to an Almighty Providence, I proceeded on, supposing that the drift wood was gathered by the bushes and shoal-water;—but how shall I describe the scene which followed? The poor beast gallantly bore me on his back, and I guided him into an opening between the drift and the bushes, when his feet became entangled, and after many struggles, repeatedly sinking under the water, he threw me off. Fortunately I retained my presence of mind, and although aware of my perilous situation, I was able to make every effort for my own as well as the preservation of the beast. As soon as I found myself plunged into the water, I swam to a log close by, and getting upon it, I pushed myself towards the horse's head, caught the bridle, and assisted him, as well as I could, by turning his head towards the stream. Providentially we were successful; and I then mounted his back, and swam some distance down at the edge of the drift-wood, seeking an opening, but soon we had to encounter a repetition of our former difficulty, the feet of the horse again becoming entangled in the branches. I instantly threw myself off and adopted my first expedient; but we were destined to far greater suffering. The horse became exhausted and sank repeatedly;—then it was that the prayer of the penitent audibly burst from my heart, 'God be merciful to me a sinner.' Then it was, while I hung to a floating stick, with my head only out of a watery grave,

that I craved the *help of Him who is mighty!* Then it was—but no, I will not attempt to describe what none can feel. The LORD heard that prayer of distress, and His omnipotent arm was stretched out to save. The desperate struggles of the poor beast eventually freed it from entanglement,—it swam towards me,—I mounted his back, and guiding it towards the clear stream, we finally reached the spot from whence we ventured, having been more than half an hour in the water. I shall pass over what immediately followed. After arriving at the cabin opposite to the one at which I had made my inquiries, the mystery was solved. The sled tracks proceeded from here. They had drawn down a canoe and launched it into the water, swimming it across the stream, twenty feet deep, into a large pond which was overflowed; the bushes, against which the drift had collected, forming its natural margin. Resting here about two hours, and obtaining a new direction, I rode twelve miles, and got to the little town of ——— about nine o'clock. Several of the people were still waiting, and I alighted from the horse forthwith, walked into the school-house, and in the true spirit of one of our venerable prelates, instructing the congregation in the use of our admirable liturgy, I called upon them to *kneel* and unite with me in a portion of the evening service. After which I preached to them; and on the following morning I went on my way rejoicing."

MISSIONARY LIBRARY.

SCENES IN THE WILDERNESS.—*An Authentic Narrative of the labours and sufferings of the Moravian Missionaries among the North American Indians.*—New-York, No. 200 Mulberry-street.—*A Sunday-School Book.*

No. 1.

THERE is a great charm about the Moravian Missions, whether you look at them under the rigours of a Greenland sky, the exhausting, enervating influences of a West India climate, or the forbidding, discouraging, and oftentimes appalling contact with the North American Savage. *Calum, non animum mutant*, they are always the same devoted, self-sacrificing, simple, guile-

less, heaven-owned preachers of the cross. The story of their efforts to evangelize the heathen, carries you back to Apostolic days, when the Gospel manifested itself to be the power of God to cast down every thing that exalted itself against CHRIST; no matter, how firmly rooted in the earth, and proudly soaring to heaven.

Surely the missionary spirit may revive and exult over the artless exhibition of the riches of grace, exemplified in the labours, sufferings, and success of the united Brethren.*

The venerable society for the propagation of the Gospel in foreign parts, from its early establishment in 1701, felt deeply for the Indian and Negro of this country; and to its instrumentality, is to be attributed the first introduction of the Moravian Missionaries among us.

In the spring of 1734, a company of these, sixteen in number, arrived in Georgia; they commenced their labours by preaching among the Indians of the Creek nation, many of whom resided on an island called Irene, about five miles from the town of Savannah, and possessed a tolerable knowledge of the English language. In 1736, another company arrived; their refusal to bear arms in the contest between Great Britain and Spain. (though specially exempted from doing so) created so much dissatisfaction that they resolved to abandon their flourishing settlements. Some returned to Germany—the greater part proceeded to Philadelphia, and settled at Nazareth and Bethlehem.

The brethren who returned to Germany, drew such a picture of the deplorable con-

* The little book above noticed, is compiled from Loskiel's History of the Missions among the Indians in North America, translated from the German, by J. C. Latrobe. The reader may also consult Historical Sketches of the Missions of the United Brethren for Propagating the Gospel among the Heathen; by the Rev. John Holmes,—and a narrative of the Mission of the United Brethren among the Delaware and Mohican Indians, &c., by John Heckewelder.

dition of the Indians, as induced several devoted men to go and preach the Gospel to them, whatever might be the personal hazard of such an enterprise. Christian Henry Rauch, was one of these. He arrived in New-York in 1740. An embassy of Indians, from the very place where he was directed to labour, came to New-York on some business connected with the government. They appeared extremely ferocious in their manners, and were much intoxicated. He waited patiently until they were sober, and then asked two of them, Tschoop and Shabash, whether they would not like a teacher to settle among them, and instruct them in the way to heaven. To this they readily assented.

At Shekomeko, on the borders of Connecticut, about twenty-five miles east of the North River, Rauch was kindly received; "but the very next day after his arrival, when he spoke to them on the subject of religion, they derided his instructions, and laughed him to scorn. Not discouraged by their rude behaviour, he was indefatigable in visiting them daily in their huts. He also travelled among them from town to town; though, as he had neither the means to keep a horse, nor money to hire a boat, he often suffered extremely from heat and fatigue in the woods. He was also often refused admittance into their houses. The first signs of encouragement which he saw were in the cases of Tschoop and Shabash, the two Indians to whom he had first spoken in New-York, and who were among the most abandoned of their whole tribe. Tschoop was the greatest drunkard in the town, and had made himself a cripple by his debaucheries. The eyes of these two Indians were now seen to overflow with tears. They often lamented their former blindness, and their ignorance of the true God, who loved them so much that He sent His Son to save them."

Here was pretty conclusive proof, that Jesus, whom Rauch preached, had all power in heaven and earth.

It was not long, however, before the devil, whose dominion had been thus invaded and two brands plucked from his fire, showed the power still left him to bruise the heel of the seed of the woman. "These favourable symptoms of a reformation in the Indians alarmed some white people who lived in the neighbourhood, and who were apprehensive lest such a change should prove detrimental to their own interest. These persons, by giving as a return for labour, or other services, liquor in the place of a fair pecuniary compensation, often defrauded the Indians of their just due. Should their credulous customers become temperate in their habits, this source of profit would at once be cut off. Stimulated, then, by the same motive which led the silversmiths of Ephesus to excite a tumult against Paul, namely, that their craft was in danger, certain of these white settlers in the vicinity of Shekomeko used every means in their power to have Rauch sent away from the town. It is said that some of them carried their malignity to such a pitch, that they offered liquor to any Indian that would kill the missionary."

They raised the report that the missionary designed to seize the young people, carry them beyond the sea, and sell them for slaves. The Indians, excited almost to phrenzy, threatened to shoot Rauch unless he left the place without further delay. He did so for a while but did not retire far. He was a prudent man, but did not, in his concern for his own safety, lose sight of the great object of his life, that which gave it its chief value—the salvation of their souls. He daily visited Shekomeko. Upon one occasion an Indian run after him with his hatchet, and would certainly have killed him had he not acci-

dentially stumbled and fell into the water. "Even Tschoop, losing for a while his religious impressions, was so highly incensed that he endeavoured to shoot him; and Shabash, though he threatened not his life, carefully avoided all intercourse. These various difficulties and dangers did not dismay Rauch, who continued his labours with unshaken courage and unremitting zeal, in the hope that they would at length be crowned with success."

This was not lost upon the Indians. "The courage of Rauch, his patience and perseverance, happily united with so much meekness, gentleness, and humility, gradually abated their animosity, and removed their prejudices. He often spent half a day in their huts, ate and drank with them in a friendly manner, and when weary slept in the midst of them with the utmost composure. Nothing that the missionary did made a deeper impression on the minds of the Indians, particularly on Tschoop, than his lying down to sleep unconcernedly in his hut, as if entirely fearless of danger, though he knew that he thus placed himself wholly in the hands of one who had already actually attempted his life. One day when the missionary was lying in his hut fast asleep, Tschoop was struck with the sight, and reasoned thus with himself:— 'This cannot be a bad man: he fears no evil, not even from us who are so savage. Here he sleeps comfortably, and places his life in our hands.' The missionary's calmness and confidence when in the midst of those whom he had been represented as desirous of injuring in the tenderest point, so indicative of innocence, led this Indian chief to reflect with greater deliberation and coolness upon the nature of the reports circulated by the white people; which finally resulted in the conviction that they were not only without the slightest foundation, but had proceeded

wholly from the wickedness and malice of those who had so diligently propagated them. Satisfied himself of the innocence of the missionary, Tschoop used his influence with his countrymen to remove the violent jealousy which they still entertained toward Rauch, and finally succeeded in re-establishing the confidence which had previously existed."

Fruits of his labours were soon apparent. Before the close of 1742, Tschoop, Shabash, and twenty-six others, were baptized. In neighbouring towns the Gospel was preached, the poor Indians were seen coming from places five and twenty miles distant to hear the new preacher, who, as they expressed it, spoke of God who became man, and loved the Indians so much that he gave his life to save them from the devil and the service of sin.

The account of his success led to a welcome accession of labourers. "Such was the humility of these truly Christian missionaries, that they earned their livelihood chiefly by working for the Indians, though they received, as may easily be imagined, but little compensation for their labour. They also lived and dressed in the Indian manner; so that in travelling through the country they were often taken for natives. Wherever they went and laboured, if they did not see immediate good effects, yet the kindness with which they uniformly treated the savages, made a strong impression on their minds, and prepared them for the reception of the Gospel."

The following circumstance is detailed to show the love of the missionaries to their converts, and its effects upon them. Here we see genuine Christianity on the one hand, and on the other its adaptation to recover the wanderer though he be a savage. "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

"One of the Indians who had embraced Christianity having forsaken the congregation, Rauch set out to seek him, though he was forty miles off hunting in the woods. When the Indian saw him he was frightened, and seemed as if he had been struck by a thunderbolt. The missionary accosted him in a mild and friendly manner; told him the design of his visit; and added, that should he fly to the distance of two or three hundred miles, still they would search him out. The wanderer was amazed, and could make no reply: he only exclaimed, in broken sentences, 'Does Buettner* remember me still? Are you come merely to seek after me? I am in a bad, in a wretched state.' Next morning he repeated these questions, adding more to the same purpose, and then began to weep most bitterly. Nor could he comprehend how the brethren should love such a miserable wretch, who had been a source of so much grief to them. When Rauch, therefore, assured him that they loved him still, he gave full vent to his tears, begged them to pray for him, and promised to return soon. He accordingly came back shortly after, accompanied by another of the Indians who had gone astray; and both of them ever after remained steadfast to their Christian profession, and adorned it by their life and conversation."

[To be continued.]

JUDAH'S LION—by *Charlotte Elizabeth*.

"I say then, Hath God cast away ^{His people?} *Romans xi. i.*

If any among our Christian brethren are in doubt as to the answer to this question of the Apostle Paul—or, worse than this, if they think and care but little about the present and future welfare of "God's an-

* One of the missionaries, who appears to have had a particular attachment to him, and who died shortly after.

cient people,"—we would recommend to such the perusal of this volume.

It appears to us that it is a most valuable work for Jews, Christians, and those who are careless about their eternal interests.

To the Jews it must present an irresistible desire to study their own Scriptures, which they now, as in the time of our Saviour's sojourn among them, neglect, or make void by the traditions of men. This point gained is much, very much, towards their receiving the *whole* of God's word. As the prophecies of the Old Testament concerning CHRIST, and their own condition as a nation, are so very plain and explicit, that any Jew, prayerfully studying and comparing them with well authenticated history and their own present state, would scarcely fail having his understanding convinced that Jesus of Nazareth is indeed their own Messiah.

To the Christian it affords much holy pleasure by assisting him to trace the wonderful ways of God with regard to both Jew and Gentile, and awakes in his bosom a longing desire for the salvation and restoration of Israel.

To the careless and unconcerned it presents the plan of salvation and the danger of delaying repentance in a very striking manner.

It would rejoice us to see this work widely circulated, as a tract, both among Jews and Gentiles. We feel that God's blessing would rest upon such an effort, for His name is surely honoured in every page of the book. E.

Spirit of Missions.

"WHAT is the reason, my good brother," writes one who may be taken to represent a large class of correspondents, "that there is such continued irregularity in sending the Spirit of Missions? Most

if not all, the subscribers have paid in advance, and yet there are continual complaints that it does not come." Without attempting to give the reasons, we will simply state, that with a view to ensure greater regularity and efficiency in the business department of this periodical, as well as greater economy, arrangements for its publication have been made

for one year with DANIEL DANA, Jr., No. 20 JOHN STREET, (the Agent of the Sunday School Union) to whom all letters in reference to it will, till further notice, be addressed. We hope this will be received by its subscribers as the earnest of our sincere desire to try every mode by which, so far as we are concerned, their wishes and expectations may be met.

Intelligence.

INDIAN BISHOPRIC.

THE Resolution introduced into the Board of Missions, by the Rev. Mr. Balch, "That the Domestic Committee be recommended to adopt such measures as they may deem most expedient for the purpose of endowing a Bishopric to the Indians," has been so far acted upon, by them, as to propose to the Church the following plan:—

That 100 persons or churches pay \$200 each, within two years after the passage of a canon creating a Bishopric for the Indians.

The Treasurer, (139 Broadway, N. Y.) or Secretary, (281 Broadway) will receive on behalf of the Committee, the names of persons or churches disposed to unite in carrying out the plan.

INDIANA.

The following interesting item of intelligence is from the Rev. Missionary at New Harmony, and is dated June 15, 1843:

"The Vestry of St. Stephen's have just received, as an unsolicited donation, from two of our best friends here, Mr. and Miss Maclure, a large brick building, erected by Mr. Rapp as a church, together with the old German burying-ground, consisting of nearly three acres, just at the edge of the town, and most favourably located for a

parish cemetery. We have a deed in fee simple for both. The building has been used for some time past as a theatre; but we hope to be able soon to restore it to its original purpose. It is now much out of repair, though a most substantial building. When properly altered and fitted up, it will afford us the most commodious church in the diocese, the body of the building being about 70 by 120 feet, exclusive of a part of a transept; the building being in the form of a Greek cross, of about 30 by 50 feet. The whole will afford us ample room for Church, Chapel, (or Sunday-school) and Parsonage, or Parochial school rooms. Of course it will be some time before we can have the whole complete. Our first object is to put on a new roof, which is necessary to preserve the building from utter ruin. This will cost \$600, which we have subscribed. Further repairs and alterations will proceed as we get the means, which I trust we shall do, without begging abroad; though if any other parish thinketh that it hath a claim upon the sympathies of the Church, this more. I think present circumstances and prospects are encouraging. May God prosper His own work, and to His name be all the glory."

MICHIGAN.—Rev. D. Barker, has been transferred by his Bishop from Jonesville to Dexter.

ARKANSAS.—The Rev. F. Thayer has resigned at Little Rock.

The Rev. D. McManus has been stationed at Van Buren, by Bishop Otey.

FOREIGN.

China.

As our mission to China is about to acquire new interest in the eyes of the Church, we condense, from the observations of a recent resident, the following view of the advantages and disadvantages which a missionary may expect to meet with in China.

I. In regard to the *advantages*, it may be observed:

1st. That the hearts of all men are wrought upon by kind offices; and the Chinese seem to be peculiarly alive to the influence of these.

To present a little child with a *tsreen*, or cash, (about the 40th part of one cent) or to allow a native to examine the texture of one's garments, are favors which never miss a large recognition, not only from parties indulged, but also from all bystanders. Popularity is of very easy purchase in China: a courteous smile, a look of complacency, will seldom fail to ensure a large stock of it. If a stranger enter one of their public assemblies, take a seat, and appear happy in his situation, every eye is directed towards him. "Here is a man from afar," they say, "who is pleased with us, and therefore we will overwhelm him with our admiration." A few acts of kindness would be a passport to the good will of the people. Among educated persons, this native kindliness of disposition being ripened into what looks like a principle, prepares them for sympathizing with a foreigner, and, as a consequence, for holding a companionship with him. "As I lay upon my couch one day, suffering from pain and debility," writes Mr. Lay, "I said to a Chinese, who was looking at me with an air of concern, 'When I think of my wife and children, and then of my

health, I am unhappy.'" "Fear not," said he, "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and, I am sorry to add, died one."

2d. Among the Chinese there is a great readiness to respect literary attainments, and to honour those who possess them.

A knowledge of the written character by a foreigner, with an insight into the antiquarian lore of the country, will always bespeak their good opinion. And, as well instructed missionaries will be able, not only to communicate to them much of which they have heretofore been wholly ignorant, but to explain many things in native books, which are now but imperfectly understood, they will easily gain an ascendancy and a reputation which must be of great service in commending Christianity to their notice. "A native," says the late resident at Canton, Mr. Lay, "who had seen much of us, thought us *too well informed* to be mistaken in a point of faith, and therefore concluded that there must have been such a person as Jesus Christ." A Chinese not only admires whatever bears the stamp of learning, but is inclined, by the force of association, to regard virtuous conduct with a kind of veneration. This respect for whatever is benign and generous in human conduct is prompt and ever ready to show itself. He makes haste, as if to do a piece of justice to his own understanding, to let you see how well he can appreciate what is excellent. The late resident at Canton makes this strong statement: "If there be any country where, by his

conversation, a missionary may hold forth and commend the word of life to the understandings of men, more successfully than any other, that country is China."

3d. Priests are common, as all the larger temples are provided with one or more of these functionaries; but they seem to be held in little estimation by the multitude. If the common people are in perplexity, they visit the temple, and induce the priests to ask the will of the gods concerning them, by a stipulated payment. These priests are very ignorant, and for that reason would be disqualified for exercising any influence prejudicial to the interests of Christianity; and, as the most stupid among the Chinese has a lively perception of his own interest, they would, without any reluctance, promote the introduction of the new religion, when they saw that wherever the missionaries were successful, the improvement of the poorer classes in their worldly condition was soon apparent.

4. In China, castes are unknown.

Promotion is open to all. In their dramatic spectacles, the natives are fond of exhibiting the history of some poor youth, who, by his merits, has ascended from the lowest depths of poverty and contempt to a station of honour and affluence. The great obstacle of castes, which thwarts the path of the missionary at every turn in India, has no existence in China.

II. In regard to the chief *difficulties*, in the way of missionary labour in China, it may be observed:

1st. That the Chinese are lovers of pleasure, from the greatest to the least.

They study ease and comfort in a way that leaves them, as a nation, without a rival in the art of ministering to sensual gratification. The man who knows that to-morrow he shall smart under the lash of reproof, and cry like a penitent child

for pardon, cannot resist the temptation of to-day, but barter his character, interest, and future peace, for a little present enjoyment.

2d. At a very early age, the love of money is implanted in his nature; indeed, one of the first lessons a mother teaches a child, is to hold out its hand for a bit of coin. Nothing is proof against a valuable consideration in China, if it be offered in due form, and at the right season. Many an officer has gained credit for being an honest man, because the bribe came too late, or he could make more by refusing it.

3d. But the greatest impediment will, perhaps, be found in a peculiar imbecility of mind—the genuine result of implicit obedience to the absolute will of one man. To be a Christian, requires resolution; for a man must take upon himself the hazard of deciding against the voice of the many. This is a practice to which a Chinese has never been accustomed. The authority of his ancestors, and the concurrent voices of his neighbours, are law with him, absolute and incontrovertible.

The missionary will at first have a hard task to persuade him to act upon the decision of his own mind. He will say, perhaps, "Your arguments, enforced by your wise and philanthropic life, I cannot gainsay; for my country's gods, which we sometimes honour, and sometimes despise, with all their childish rites, I will not plead a single apology; but what can a solitary individual do against the united sense of his kindred and friends? I believe that yours is the true religion, but I dare not embrace it."

Still, we may view this very peculiarity in a more encouraging light. This want of independence of thought, the source of so much hindrance at first, may in the sequel turn out to be, under God, a power-

ful means of success. "Let there be a few shocks, with here and there the hearings of an earthquake in public opinion, and the pulsations will spread far and wide, till the whole nation begins to tremble. Idolatry, which rests upon the entire or partial stagnation of the human intellect, will begin to totter, and Christianity be seen advancing to take its place, as if by some mighty but unseen movement. The Chinese will believe by tribes, by families, and by provinces, and the victory, so far as formal evidence goes, will be now on a sudden." "Eleven Chinese were lately baptized at Malacca," said an intelligent friend, "and this has created so great a sensation among the rest, that they are flocking to the chapel in great numbers." A sheep, from its natural imbecility, is loth to venture upon a new course, but as soon as the example is set, the whole flock will follow without hesitation.

When we look at India, with its one hundred millions, and then at China, with its three hundred and fifty millions, we may for a moment be tempted to say, "Who is sufficient for these things?" But let our missionaries go forward, strong in the Lord and in the power of His might. In the West, we become Christians, one by one; in the East, "a nation will be born in a day." This has been the case in Polynesia. It is now the case in portions of India. We indulge the belief, that thus it will soon be in China, also.

Texas.

LETTERS have recently been received from the Rev. Charles Gillett, from which we learn that, soon after his arrival, he, in accordance with the opinion of the Committee, resolved to visit Washington, the seat of Government of that infant country. Early in March, having been provided, by the kindness of some friends, with a horse and the necessary

equipments for travelling in that region, he set out, in company with three other gentlemen, from Houston. The distance to Washington is about seventy miles, and the journey is generally accomplished in two days. The road lies for the most part through the level and seemingly interminable prairies, with which the country bordering on the Gulf everywhere abounds. The climate during the winter is subject to sudden changes. Mild and delightful weather is often suddenly succeeded by cold and bleak north winds, which sweep across the prairies with nearly the violence of a hurricane.

It was the fortune of the travellers to begin their expedition at the commencement of one of these "Northers," as they are there styled; and the road at that season being very bad, two days and a half were required to accomplish their journey. The cold and piercing wind blew directly in their faces and occasioned them an amount of suffering not often experienced in the winters of our more rigorous latitude. During the second day's ride Mr. Gillett was nearly exhausted, but the kind attentions of one of his companions, the hospitality of whose home he enjoyed on the way, refreshed and restored him, and enabled him to proceed on the following morning.

While reading this account of Mr. Gillett, we found some of the fancies of youth about the balmy airs and perpetual summers of the South fast disappearing: and we discovered that the missionaries of the cross may have fellowship with an Apostle in physical suffering even in the genial clime of sunny Texas.

Mr. Gillett represents Washington as a small town, not at present much more than one-fourth the size of Houston, and deriving its chief importance from its being the seat of government. Should the Congress be removed, as may very possibly be done, it would soon sink into a place

of minor importance. The inhabitants at this time were quite destitute of religious services; a Baptist minister officiating there only once in four weeks. Our missionary found there several persons who were attached to the Church, of whom, however, but one or two were Communicants. Many appeared to regret the irregularity of religious services, and expressed a wish to obtain them.

Here, on Wednesday evening, the 8th March, our missionary united in Holy Matrimony two persons who had been educated in the Church. He subsequently called upon President Houston, to whom he carried letters of introduction. The President, who now gives his personal influence to every effort for the elevation of the moral and religious character of the people, received him with great kindness, and furnished him with much valuable information.

On Sunday, March 12th, our missionary preached at Independence, a town about twelve miles distant from Washington, and baptized one child. Notwithstanding the cold and unpleasant weather, the congregation was large, and the heart of the servant of God was cheered by their attention. This town is situated in what is there called "the rolling prairie," and is surrounded by a region remarkable for its beautiful scenery. Several church families are said to be scattered about the country in that neighbourhood, but none of them were seen by the missionary. He was told that about twelve miles distant, there lived a gentleman who a year before had offered an annuity of \$150 towards the support of a clergyman of the Church.

At Washington, a Sunday School had been organized by a Communicant of the Church: and with the aid of several others, among them the truly estimable wife of the President, a lady of devoted piety, the prospects of doing good in this

way were flattering. To this school Mr. Gillett has forwarded two dozen Prayer Books; he has been gratified by learning that they were gladly received; and he is encouraged to hope that something favourable to the Church will result from this step.

On Saturday, the 18th, Mr. Gillett arrived at Houston, where he has been officiating regularly ever since, with the exception of one Sunday at Galveston and another at Matagorda. The Sunday at Galveston (April 8th,) was passed in company with our other missionaries the Rev. Messrs. Ives and Eaton. The Church has been repaired, and was opened on that day for Divine service, for the first time since its unfortunate overthrow in the gale of September last. The meeting was the occasion of much joy to all of these brethren: and must especially have refreshed the heart of our missionary at Galveston, who has toiled there so long and so untiringly, under all the adverse circumstances with which he has had to struggle. At this time, it was determined that our missionaries should, by Divine permission, meet at Matagorda on the 8th of May, to attempt something towards the organization of the Church in Texas. This occasioned the absence of Mr. Gillett from his post on the other Sunday above referred to.

Matagorda, by the shortest route, is distant from Houston about one-hundred miles, but in consequence of the difficulty in crossing some of the "bottoms," Mr. Gillett was obliged to take a circuitous and much longer route. On his journey, which occupied four days, he was everywhere received with kindness, and unbounded hospitality. The route presents little of interest in the way of natural scenery. The country is level, and but thinly wooded, except along the water courses. Still these boundless prairies are not without their beauty: the richness of

the verdure, and the variety of wild flowers with which they are enamelled, being ever refreshing to the eye.

Matagorda, which our missionary reached on the 1st of May, and where he was gladly welcomed by his fellow labourers, is one of the most substantial towns in Texas, ranking probably about the third in the republic. Mr. Ives, it is believed, is doing much for the moral and religious improvement of this place: and by his labours in his school, and as a minister of the Gospel, is sowing seed which we trust will yet spring up and bear a rich and an abundant harvest. He seems already to have exerted a very happy influence upon the society of that place, which, taken as a whole, is confessedly better than that of any other town in Texas, and which contains a large number of most interesting young persons. Mr. Gillett writes in very gratifying terms of the high moral and intellectual tone which characterized the society he met with there; and which, under the blessing of God, he believes to be, in some good measure, owing to the happy influence of our missionary's exertions and those of his family.

On Sunday, the 7th of May, Divine

service was held twice. On the following day, the three missionaries met in pursuance of their previous agreement; and after much serious deliberation they came to the conclusion that it was not at that time expedient to attempt the organization of the Church in Texas. Good however seemed to result from this meeting; mutual consultation, the interchange of views, the exchange of sympathies, and public religious services under their united care, animated the hearts and strengthened the hands of the brethren, so far separated from their kindred and their homes.

On his journey home our missionary preached, and baptized one child at Richmond.

Mr. Gillett's next communication will give some detailed accounts of the results of his labours at Houston. In the mean time, we present to the Church this brief sketch of his movements prior to his becoming permanently fixed at Houston. We believe it will give some information concerning a country, in which, we are endeavouring to cast that salt of the Divine word which can alone restore to it the blessings of moral purity and religious peace.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

June 17.—Covington, Ky., from St. Paul's Ch., Petersburg, Va.,	\$30 00
" 21.—Kenyon College, from St. Paul's, N. Orleans,	30 00
July 3.—Sunday School Books for the West, from the Bible Class of St. Michael's Church, Charleston, S. C.,	12 00
" 12.—Nashotah Mission, from a Friend,	5 00
" 25.—Kenyon College, donation of J. B. Lossing,	5 00
Aug. 1.—Mr. Little, of St. Stephen's, N. Y., for Kenyon College,	5 00
" 5.—A Clerk at St. Marks, N. Y., do. do., Miss. Assoc. St. Paul's, Boston, for the Jews' Fund,	10 00
	5 00
Total,	\$102 00

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 15, to Aug. 15, 1843:

NEW HAMPSHIRE.			
Portsmouth.—St. John's Fem. Miss. Society, annual, $\frac{1}{2}$	\$25 00	\$25 00	
VERMONT.			
St. Alban's.—Union,	10 00	10 00	
MASSACHUSETTS.			
Boston.—St. Paul's Ch. Miss. Assoc. for the West,	22 65		
Do. general purposes,	110 00		
Do. coll. at public meeting, $\frac{1}{2}$	54 35		
Grace ch. do. $\frac{1}{2}$	35 14		
St. Matthew's Society, Coll. at the Offertory at the meeting of the Board, $\frac{1}{2}$	5 00		
Clappville.—A Lady, $\frac{1}{2}$	8 50		
Salem.—Evangelical Soc., St. Peter's,	50		
	40 00	276 14	
CONNECTICUT.			
Brooklyn.—Trinity,	11 00		
Hartford.—Christ, Mo. coll.,	56 70		
Trumbull.—"A Friend to Missions,"	2 00	69 70	

NEW-YORK.			
Fishkill.—Trinity ch.,	25 00		
Fort Hamilton.—St. John's, M M Z,	10 00		
A Friend to Episc. Missions,	6 00		
Glens Falls.—Ch. of the Messiah,	4 67		
New-York.—St. Stephen's, Mo. coll.,			
\$10; Sunday School, \$30; St.			
Marks, in the Bowery, \$21,	61 00		
Plattsburgh.—Trinity, Easter coll., $\frac{1}{2}$	20 00		
Mite Box of Mrs. C. B., $\frac{1}{2}$	3 00	129 67	
WESTERN NEW-YORK.			
Rochester.—St. Luke's,	85 00	85 00	
NEW JERSEY.			
Burlington.—St. Mary's,	14 14		
Princeton.—Trinity Sunday School,	5 00		
A Friend,	5 00		
West Jersey.—For a Lady,	5 00	29 14	
PENNSYLVANIA.			
New Milford, Susquehanna co.—St.			
Marks, $\frac{1}{2}$	9 00		
Wilkesbarre.—St. Stephen's,	2 13	11 13	
MARYLAND.			
Washington, D. C.—Anonymous, for			
Western Missions,	5 00	5 00	
VIRGINIA.			
Augusta Co.—Staunton, Trinity,	3 00		
Fairfax Co.—Trinity, $\frac{1}{2}$	2 50		
Fauquier Co.—Leeds parish,	17 50		
James City Co.—Bruton parish, Wil-			
liamsburgh,	25 85		
Jefferson Co.—Charlestown, Zion par.	2 00		
Miscellaneous,	7 50	57 85	
NORTH CAROLINA.			
Chapel Hill.—Ch. of the Atonement,	15 00	15 00	
SOUTH CAROLINA.			
Charleston.—Mo. Miss'y Lec-			
ture, 1349; Missions in the West,			
1 00; St. Michael offerings, 67 14;			
Do. Mr. K., 15 00; Do. S. Sch.,			
1375; St. Philip's, 3 mos. contrib.			
90 00; St. Bartholomew's, 11 00,	211 88		
Columbia.—Trinity Offerings,	101 25		
Pendleton.—St. Paul's, Mo. coll.,	37 00		
Winyaw.—Prince George's parish,	6 00	355 63	
GEORGIA.			
Savannah.—Christ ch. Fem. Miss. Soc.,	45 00	45 00	
OHIO.			
Columbus.—Trinity ch. Ladies' Miss.			
Society,	33 00		
Steubenville.—St. Paul's, $\frac{1}{2}$	5 31	38 31	
MICHIGAN.			
Detroit.—St. Paul's, Mo. coll.,	25 86		
Flint.—St. Paul's,	3 00	28 86	
LOUISIANA.			
New Orleans.—St. Paul's,	26 00		
St. Francisville.—Grace ch.,	41 00	67 00	
ARKANSAS.			
Little Rock,	9 00	9 00	
MISCELLANEOUS.			
"The Sisters,"	2 00		
Family Mite Box,	5 00	7 00	
		Total, \$1,264 43	
FOREIGN MISSIONS.			
<i>The Treasurer of the Foreign Committee acknowledges the receipt of the following donations, from the 15th June to the 15th August, 1843:</i>			
MAINE.			
Gardiner.—Christ ch. a communicant \$100 00			
Rev. Dr. Vaughan, avails of trinkets and small articles of knitting,	20 00	\$120 00	
NEW HAMPSHIRE.			
Portsmouth.—St. John's, an. con.			
Fem. Miss. Soc., $\frac{1}{2}$	25 00	25 00	
VERMONT.			
Fairfax.—Trinity, $\frac{1}{2}$	2 50		
St. Albans.—Union ch.,	8 00	10 50	
MASSACHUSETTS.			
Boston.—St. Paul's, Board of Miss. coll. at Offertory, $\frac{1}{2}$ 850; do. Mrs. Andrews, 9 00; do. Public Miss. Meeting, $\frac{1}{2}$ 54 35; do. Miss'y Assoc., 134 60; Grace ch. do., $\frac{1}{2}$ 35 14,	241 59		
Clappville.—A Lady, $\frac{1}{2}$	50		
Newburyport.—St. Paul's, for Africa	1 00		
Newton, Lower Falls.—For Constantinople, per Rev. Dr. Robertson,	25 00		
Salem.—St. Peter's Evang'l Society,	40 00	308 09	
RHODE ISLAND.			
Warren.—St. Marks, 10 00; Sunday School, 30 00, for Ed. of "G. W. Hathaway" and "Julian Brown," Africa,	40 00	40 00	
CONNECTICUT.			
Hartford.—Christ ch.,	55 39	55 39	
NEW-YORK.			
Glens Falls.—Church of the Messiah,	3 28		
Hamilton.—St. John's,	10 00		
A Friend to Episcopal Missions,	4 00		
New-York.—St. Marks, a little Boy in S. S., for China, 6 75; Do., 5 00; St. George's, Ladies, for Educ. of fem. beneficiary at Athens, 80 00; A Friend to China, 200; A Lady, 3 00; Rev. J. J. Robertson, for Constantinople, 25 00,	121 75		
Plattsburgh.—Trinity, $\frac{1}{2}$	20 00		
Wappinger's Creek.—Zion ch.,	7 00	166 01	
WESTERN NEW YORK.			
Rochester.—St. Luke's,	50 00	50 00	
PENNSYLVANIA.			
Jerseytown.—Mrs. Patterson, for China, 1 00; Mrs. Mills, do., 1 00; Mrs. Clark, 25c.; Mrs. McVickar, 10c.; Miss S. R. Bissell, 25c.,	2 68		
New Milford.—St. Mark's, $\frac{1}{2}$	9 00		
Philadelphia.—Mrs. Bedell, for "Bread Fund," Athens,	85 00		
St. Paul's, ann. sup. of "Richard Newton," Africa,	20 00		
Mrs. E. H. Latrobe, Africa,	2 00		
Wilkesbarre.—St. Stephen's S. S., 3d H—B—Jr., for Constantinople, 25 00 annual payment, for Education of Greek Girl,	40 00		
Church, for Africa,	7 50		
Proceeds of Gold Chain, received in Quin coll., $\frac{1}{2}$	2 12	193 22	
MARYLAND.			
Calvert Co.—St. Paul's,	17 50	17 50	
VIRGINIA.			
Amherst Co.—A Friend,	5 00		
Fauquier Co.—Leeds parish, E. N., 350; Remnant of Christmas coll., 31 50, $\frac{1}{2}$	17 50		
Haymarket.—St. John's ch., for Af.,	10 00		
Jefferson Co.—Zion ch., for Africa,	8 00		
Do., Jane H. Keys, Treasurer, $\frac{1}{2}$	2 00		
Milwood.—A Friend to Foreign Missions,	10 00		
Staunton.—Trinity ch., $\frac{1}{2}$	3 00	55 50	
SOUTH CAROLINA.			
Charleston.—St. Stephen's chapel,	5 36		
St. Michael's,	45 20		
St. Philip's coll. June and July, for Texas, 28 00; Africa, 25 00,	53 00		
Columbia.—Trinity Offering, for general purposes,	60 75		
For Greek Mission,	5 00		
Greenville.—Christ ch.,	10 00	179 31	
GEORGIA.			
Savannah.—Fem. Chinese Soc.,	238 00		
Christ ch. Fem. Miss. Soc., $\frac{1}{2}$	45 00		
Ch. for Africa, 10 00; Col'd S. S. for do., 1 60,	11 60	294 60	
OHIO.			
Columbus.—Trinity, Ladies' Miss. Soc.,	17 00		
Gambier.—Harcourt parish,	1 00		
Piqua.—St. James,	35 00		
Steubenville.—St. Paul's, $\frac{1}{2}$	5 31	58 81	
KENTUCKY.			
Louisville.—Christ ch., for Constantinople,	50 00		
— per Rev. Dr. Robertson,	25 00		
Lexington.—Thos. Huggins, per Rev. Dr. Robertson, for Constantinople,	2 50	77 50	
LOUISIANA.			
New Orleans.—St. Paul's, for Mardin,	25 00	25 00	
MICHIGAN.			
Detroit.—St. Paul's,	32 25	32 25	
		Total, since 15th June, \$1,708 18	